The proper Improvement of Divine Judgments.

A

SERMON

Preached before the

MAYOR AND CORPORATION,

AT

St. *Martin's* in *OXFORD*,

On *Friday*, *February* 6. 1756.

Being the Day appointed to be kept as a FAST, on Account of the preſent important Situation of Publick Affairs, and particularly on Occaſion of many dreadful EARTHQUAKES, at *LISBON* and other Places.

By GEORGE FOTHERGILL, D. D.
Principal of St. *Edmund* Hall.

Publiſh'd at the Requeſt of the Mayor, Recorder, Aldermen, and Aſſiſtants of the City.

OXFORD,

Printed at the THEATRE for RICHARD CLEMENTS: And ſold by Mr. JOHN RIVINGTON in St. *Paul's* Church-Yard, *London*; Mr. THURLBOURN in *Cambridge*, and Mr. LEAKE in *Bath*. MDCCLVI.

Imprimatur,

GEO. HUDDESFORD,

Vice-Can. *Oxon.*

Feb. 13. 1756.

ISAIAH XXVI. 9.

—— When Thy Judgments are *in the Earth, the Inhabitants of the World will learn Righteouſneſs.*

AS it is a ſtanding Evidence of Man's *Natural* Imperfection, that ſome Degree of *Pain* is often wanted to heighten the Reliſh of his *Pleaſures*; ſo is it a no leſs mortifying Proof of his *Moral* Degeneracy, that *Suffering* is equally neceſſary to rectify his *Temper*, and improve his *Virtues*. If *in the Day of Proſperity* we can *be joyful*; yet ſuch Rejoicing is ſeldom either ſo ſincere or ſo well conducted, as when *the Day of Adverſity* hath firſt made us *conſider*. And accordingly, GOD *hath ſet the one over againſt the other*; *to the End*, that thoſe Perſons or Nations, that *will not behold the Majeſty of the* LORD *when Favour is ſhewed to them*, may however, *when His Judgments are in the Earth*, be diſpoſed to *learn Righteouſneſs*.

How much *the Inhabitants of* this Part of *the World* are concern'd to make good the Obſervation in my Text, it will become us to reflect with Serioufneſs on This ſolemn Occaſion.—— For ſeveral Years together were the Treaſures of this Nation drain'd from it, and its Blood ſpilt in foreign Lands, in the Courſe of a tedious

and hazardous, often unſucceſsful, and always conſuming, *War*: The Calamities whereof were, in a memorable Period of it, ſeverely felt in *one* Part of this Iſland, and almoſt brought home to our own Doors in the *other*. When we were ſcarcely reſcued from the Terrors of an *inteſtine* War, and whilſt we yet labour'd under the Burthen of a *foreign* one; it pleaſed the Almighty to ſend among us a *Plague* of another Nature, very grievous to many Parts of our Land, and in ſome meaſure to the Whole; whilſt it has been deſtroying the *Cattle*, and waſting the Subſtance of Numbers of its moſt induſtrious and uſeful Inhabitants. And, if our *Colonies* be (as ſurely they are) entitled to our warmeſt *Wiſhes for their Proſperity*, at once on Account of our Mother Country, and *for our Brethren and Companions' ſakes* who reſide in or are cloſely connected with them; *Theſe* alſo have of late been cruelly infeſted by the incroaching Spirit of ſome of *their* Neighbours, now at leaſt avowedly ſupported by ſome of *our's*: In the Iſſue of whoſe Attempts, how remote ſoever in their Beginnings, no one can foreſee, how deeply not only our Commercial Affairs, but every Thing elſe that is dear to us (our KING and our COUNTRY, our LIBERTIES and our Holy RELIGION,) may be involved. Yet as if theſe Intimations of Divine Diſpleaſure were not enough to admoniſh us, We are, now laſt of all, awaken'd by *Warnings* of a yet more peculiar Kind, and ſuch as are alarming beyond all the others; as being more ſudden and extenſive in their Effects, and leſs capable of being fore-

foreſeen, prevented, reſiſted, or evaded. You will eaſily underſtand me to mean thoſe extraordinary *Agitations* both of *Land* and *Water*, ſome Strokes whereof have been felt in our own Borders; but by the Violence of which in other Regions the *Lives* of many Thouſands, ſome of them our Country-Men, have been as in a Moment deſtroy'd, and the *Fortunes* of far greater Numbers irrecoverably ruined. There is ſomething wonderfully ſtriking in the *Deſcriptions* of *ſingle* Earthquakes, even in *remote* Ages or Countries of the World. But, when ſuch aſtoniſhing Concuſſions appear in our *own* Times, and in Countries wherewith we have particular Connections; when they produce the moſt tragical Effects, not tranſiently or in ſome one Place only, but in many Parts of the habitable World nearly about the ſame Time, and in ſome often repeated for Weeks together; ſuch amazing Occurrences call for a more than ordinary Attention. *If the Foundations be deſtroy'd, what can the Righteous do?* If the whole Globe of Earth and Water be, as it were, in Convulſions under us, whither can we flee for Support? Whither, but to HIM, *who* firſt *ſtretched out*, and who alone can ſuſtain, *the Earth above the Waters*: Adoring His Goodneſs for having ſpared us until now: Imploring the Continuance of His gracious Protection: Endeavouring to avert His Judgments from our Country by contributing all we can to its Reformation: And each of us, in View of his own moſt laſting Intereſts, aſking himſelf, in the Words of the

the [a] *Keeper of the Priſon (awaken'd* likewiſe by *a great Earthquake)* "*What muſt I do to be ſaved?*"

Such may well be ſuppoſed to be the Temper of a Nation not wholly loſt to all Senſe of a ſuper-intending Providence. And ſuch our Superiours (we hope juſtly) ſuppoſe to be the Temper of this Nation, when They now call upon us, to [b] *turn to the* LORD *with all our Hearts with Faſting, and with Weeping, and with Mourning.* Of which ſeaſonable Appointment, I truſt we may in ſome Meaſure anſwer the pious Intention, by conſidering theſe Words,—*When Thy Judgments are in the Earth, the Inhabitants of the World will learn Righteouſneſs.*

They are Part of a *Song* or ſacred Hymn addreſs'd to GOD by the *Jewiſh* Church in the Days of *Iſaiah.* It would carry us too far from our preſent Buſineſs, ſhould I attempt to explain at large the Occaſion and Import of the *Whole*, or even to illuſtrate the Connection of my *Text* with what goes before, and what follows, in it. Let me only obſerve, that the Word render'd "*Judgments*" is well known in *many* other Places to ſignify thoſe *Statutes*, *adjudged Caſes*, or *Laws* of which GOD requires Man's Obſervance. And according to this Acceptation, the *Evangelical* Prophet might, perhaps not unfitly, be here conſider'd as foretelling the great Advantage in point of *Inſtruction in Righteouſneſs*, which *the Inhabitants of the World* in general would enjoy in the Times of the *Goſpel*, by that more extenſive *Knowledge of* GOD's *Laws* which would

a Acts XVI. 26, 30. b Joel II. 12.

then

then be *in the Earth.* But, however this be, I chuſe, with the *Generality* of Interpreters, (eſpecially on the preſent Occaſion) to underſtand by GOD's *Judgments* any *ſignal or uncommon Manifeſtations of His Power*, either in the *mercifully corrective* or in the *juſtly vindictive* Way: Between which, ſince we can rarely diſtinguiſh with Certainty in *particular* Inſtances, there is the leſs Need to detain You with any Accuracy of Diſtinction in a *general* Conſideration of them. And, if by *Righteouſneſs* we underſtand, not barely Juſtice or Exactneſs of Behaviour towards our Fellow-Members in Society, but Rectitude of Temper upon the whole, and Regularity of Conduct in every Relation, towards GOD and Ourſelves as well as Others with whom We have any Intercourſe; my Text will furniſh us with a Doctrine, important at all Times, but at preſent particularly worthy of Attention: Namely, "That the Providential Deſign and *proper Effect* of Divine Interpoſitions of the *Judicial* Kind is, to *make* the *Sufferers*, if They have Time allow'd for it, but eſpecially the *Obſervers*, *wiſer* and *better*; by inſtructing them in, and exciting them to, the Practice of Virtue and Piety and univerſal *Righteouſneſs*."

Which great Truth I ſhall accordingly endeavour to illuſtrate and apply in the plaineſt Method I can; by pointing out ſome of thoſe *inſtructive Leſſons*, which *Divine Judgments* convey to Mankind: Whether they be of a more *General* and *Publick* Nature, or of a more *Particular* and *Perſonal* Uſe and Influence.

I. I begin

I. I begin with ſuch Obſervations as are of a more *General* and *Publick* Kind: More *General*, in regard to thoſe *Judgments* that ſuggeſt them; and more *Publick*, in regard to the *Communities* concern'd to *learn* and apply them.

1. And here, the *Firſt* Conſideration which offers itſelf is, That we ſhould look up to Almighty God as the *primary* Author and *ſupreme* Conductor of ſuch Events; whatever may ſeem the *ſubordinate* Cauſe of them, always acknowledging them to be His *Judgments*.

Thus much is *ſuppoſed* in my Text, and ſhould not need to be illuſtrated to a *Chriſtian* Audience, were it not of too great Importance upon the preſent Subject to be wholly omitted. It is indeed the Foundation, if not of all the *Moral* Uſes, at leaſt of all the *Religious* Improvements, which calamitous Events, either felt or obſerved, at preſent intimate to us. Were *Affliction* to be conſidered merely as *coming forth of the Duſt*, or *Trouble* as *ſpringing out of the Ground*, without any higher Origin, any wiſer Direction, they would leave our *outward* Condition ſtill more uncomfortable than it is, whilſt we ſhould loſe much of that Aſſiſtance they now give us towards the Improvement of our *Minds*. And in fact, we uſually find thoſe Perſons who *have not* God *in all their Thoughts*, equally impatient under their own Sufferings and unimproved by thoſe of other Men; whilſt, in their Speculations upon ſuch Evils as ariſe from human Actions, they riſe no higher than to the ordinary

Work

Workings of human Paſſions; and treat it as a Weakneſs to look beyond Material Cauſes for the Riſe of ſuch Calamities as have mere Matter for their immediate Inſtrument. Whereas Affliction is then only fitted to have its proper Efficacy, when [a] *all that ſee it ſhall ſay*, "*This hath* "GOD *done*;" and when *They* who feel the Smart of it ſhall *perceive that it is His Work.*

And thus it is that both Reaſon and Revelation teach us to conſider all Occurrences of this Kind; I may ſay, of every Kind: For tho' the Great Governour of the Univerſe ordinarily ſupports both *Material* and *Moral* Agents in their reſpective Operations, according to *ſtated Laws*; yet thoſe Laws were originally framed by His wiſe Appointment, and are every Moment ſubject to His ſovereign Direction. He it was, who firſt [b] *meaſured the Waters in the Hollow of His Hand, and meted out the Heaven with a Span, and comprehended the Duſt of the Earth in a Meaſure, and weighed the Mountains in Scales, and the Hills in a Balance:* And if at any Time this regular Arrangement, this ſtupendous Order, of Things is, to the Deſtruction of many, and the Aſtoniſhment of all, diſturb'd; we may be ſure, Nothing of this Kind can happen without the Concurrence or Permiſſion of HIM, who firſt adjuſted it. [c] *Fire and Vapour and ſtormy Wind*, whether within the Bowels of the Earth, or upon the Surface of it, whether producing Effects common and unheeded, or unuſual and ſurprizing, may be acting (as far as They can be ſaid

a Pſal. LXIV. 9. b Iſ. XL. 12. c Pſal. CXLVIII. 8.

to act) according to their Natures; but are however all the While executing their Maker's Orders, and *fulfilling His Word.* So again, rapacious Men, and ſavage Nations may, in their Incroachments, Depredations, and Barbarities, be gratifying their own avaritious and cruel Diſpoſitions; and are really provoking a righteous and holy GOD by making ſo perverſe an Uſe of the Faculties He gives them. But notwithſtanding this, they both hold and exert theſe Faculties in a *perpetual* Dependence upon Him. Without His Leave the moſt powerful, the moſt enraged, Enemy [a] *ſhall not come into* any *City* or Country, *nor ſhoot an Arrow there, nor come before it with Shields, nor caſt a Bank againſt it.* In ſhort, He who firſt impreſſed upon Nature Cauſes all their Tendencies, and granted to Moral Agents all their Powers, muſt every Moment ſupport, and can at Pleaſure controll, the moſt miſchievous of Both; and muſt therefore be underſtood as ſuperintending all thoſe Evils, which either ſingle Men or Nations at any Time ſuffer from the one or the other.

It is, in Truth, one *declared* End of all ſuch ſignal Interpoſitions to make us *behold* and revere *the Majeſty of the* LORD. Not that Divine Providence is leſs really concern'd in the ordinary Courſe of Things, than in theſe extraordinary Appearances. [b] *The Heavens declare the Glory of* GOD, *and the Firmament ſheweth His Handy-Work: Day unto Day uttereth Speech, and Night unto Night ſheweth Knowledge.* The

a Iſ. XXXVII. 33. b Pſal. XIX. 1, 2.

ſtate

ſtated Revolutions of the heavenly Bodies, the regular Returns of *Seaſons*, and the daily Appearances that ſucceed each other in the moſt uniform Order, are (no doubt) continually *bearing Witneſs* to the Divine Wiſdom and Goodneſs, and *teaching* all who are willing to attend to them our entire Dependence upon GOD'S Power and Providence. But ſtill, tho' thoſe Interpoſitions that ſeem to us moſt extraordinary may not require any *more difficult Exertion* of Power in reſpect to *Him*, yet they bring with them a *Diſplay* of it *more awakening to us*. If a [a] *ſtrong Wind rend the Rocks, and after the Wind an Earthquake, and after the Earthquake a Fire*; JEHOVAH is *not* indeed more eſſentially preſent in any or all of Theſe, but His Operation is more awfully diſtinguiſhable, than in *the ſtill ſmall Voice* of the Courſe of Nature. The Inſtructions ſuggeſted by This latter, being common and familiar, are by the thoughtleſs overlook'd, or by the vicious eluded. *An unwiſe Man doth not well conſider this; and a Fool* or irreligious Perſon *doth not underſtand it*. He collects (it may be) from what himſelf ſees compared with what he has heard, that, whilſt [b] *one Generation paſſeth away and another cometh, the Earth abideth for ever:* And if he admits of any Creation or Beginning of this viſible World, he underſtands, however, that [c] *ſince the Fathers fell aſleep, all Things*, in the main, *continue as they were from the Beginning of the Creation*; and therefore he ſees no Occaſion for the vulgar

a Kings XIX. 11, 12. b Eccl. I. 4. c 2 Pet. III. 4.

Notion

Notion of a ſuperintending Providence. But, *if the* LORD *maketh a new Thing; if the Earth openeth her Mouth*, and *the Depths alſo be troubled*, both of them in ſo unuſual a Manner as to threaten to return to their primitive Confuſion: Such Manifeſtations of the Almighty's Power, in Ways to us ſtrange and aſtoniſhing however equally eaſy to Him, effectually confute, tho' they may not abſolutely ſilence, *the great ſwelling Words of* human *Vanity*. The Politician finding his Refinements unaccountably ſuperſeded, and the Philoſopher all his Powers of Imitation, all his Skill in Solution, far outdone, now if ever agree in crying out, with the [a] *Magicians of Egypt*, "*This is the Finger of* GOD!" By thus [b] *ariſing to Judgment* He makes *the Fierceneſs of Man turn to His Praiſe*: He *refrains* or overawes *the Spirit of Princes; and is wonderful among the Kings of the Earth!*

2. But our Reflections muſt not ſtop here. When the GOD of Nature thinks fit to *depart* from His *uſual* Methods of conducting it, He hath, we may conclude, ſuch *Reaſons* for ſo doing as We are concern'd to enquire into with Modeſty, and with Seriouſneſs to *lay to Heart*.

GOD is, no doubt, the *abſolute Lord* and Proprietor of the Univerſe: But He is alſo the *wiſe* and good *Governour* of it. And, however the Diſplay of His adoreable Majeſty may be *one* Great End of His occaſional Interpoſitions, we muſt not imagine This to be the *only* or the *ultimate* End of them, eſpecially when employ

a Exod. VIII. 18, 19. b Pſal. LXXVI. 10, 11.

in producing the Miſery, and even Deſtruction, of Numbers of His principal Creatures in this lower World. [a] *He doth not afflict willingly, or* without Reaſon *grieve the Children of Men.* When therefore, beſide thoſe Diſtreſſes or Diſeaſes which, by His wiſe Appointment, uſually attend upon Folly and Vice as their Natural Conſequences, He *makes bare His Arm* in ſome unuſual Infliction; when He delivers up any Country to the Outrages of violent Men; or when He ſends into a Land [b] *His own great Army, the Locuſt and the Caterpillar*, cauſing ſome noxious Inſect or *noiſome Beaſt to paſs through* it; or, in ſhort, when He ſweeps away Thouſands at once by any of thoſe Inſtruments, which are always ready to execute His Commands: Men converſant in the Operations of Natural Cauſes may, it is true, commendably and uſefully employ their Sagacity in tracing out the *immediate* Occaſions of ſuch Events, and their Skill in providing (as far as human Skill can provide) ſeaſonable Remedies. But then, *whoſo is wiſe will* alſo, with a yet farther View, *ponder Theſe Things*; with all Humility reflecting, on what Errand ſuch afflictive Diſpenſations may be ſuppoſed to be ſent, and what Inſtructions *the* GOD *of Mercy* may be preſumed to offer by entering upon This [c] *His ſtrange Work.*

Now the moſt obvious Errands, upon which Providence may be underſtood to ſend among Men the Evils they ſuffer, are their Admonition and Correction, or their Puniſhment for the

a Lam. III. 33. b Joel II. 25. c Iſ. XXVIII. 21.

Evils

Evils they have done. Something of this laſt ſeems imply'd in the very Notion of *Judgments*. And we are by Scripture as well as Reaſon warranted in ſuppoſing, not only that Sin *was* the *original* Cauſe of Suffering among Mankind, but that it ſtill is, eſpecially in the Caſe of Nations *as ſuch*, the *meritorious* Cauſe of particular Calamities. But then, in the Application of ſuch general Principles to ſingle Inſtances, it will always become Us to proceed with Caution, and to pronounce with Reverence: As well knowing, *how unſearchable* GOD's *Judgments are, and His Ways paſt finding out*. We ſhall be moſt liable to Miſtakes about the ſpecial Deſignation of *particular* Judgments againſt *particular* Sins; but we may eaſily miſtake alſo in our Eſtimation from thence of Men's real Characters. We may judge too ſeverely even in *our own* Caſe; if upon every Diſappointment or Affliction to ourſelves or our Country, we preſently conclude that we are *caſt off by* GOD, and that *He hath forgotten to be gracious* to us. But we ſhall be more in Danger of erring in our Deciſions concerning *others*; by ſuppoſing their Sufferings to bear any *exact Proportion* to their *Moral* Deſervings; eſpecially, if upon comparing their apparently calamitous Condition with our own preſent Indemnity, we form a Compariſon of our reſpective Demerits, and real Situations upon the Whole, in regard to the Favour or Diſpleaſure of Almighty GOD.

Yet this is a Miſapplication of Divine Judgments of long ſtanding in the World. We find

it remarkably exemplify'd in the ancient Book of *Job*, and zealouſly defended by Thoſe, who from hence, inſtead of being *friendly Viſitants*, became *miſerable Comforters* to that *perfect and upright*, tho' much afflicted, *Man*. It is indeed a Miſapplication, to which our Self-Love renders us extremely liable. Gladly do we flatter ourſelves upon the Compariſon with our Neighbours: And, when any croſs Accident or ſore Affliction befalls any One, much more any Number, of them, eſpecially if of a Party oppoſite to our own; whatever we fancy blameable in them, we eagerly preſs into our Service as a Commendation of ourſelves. This however is a Method of Judging evidently erroneous in the Caſe of thoſe Calamities, in which Men of the moſt different Characters appear equally involved; and it is in *other* Caſes, not only fallacious in itſelf and uncharitable to others, but preſumptuous towards GOD: It is *intruding into Thoſe Things which we have not ſeen*, and *judging the Servants of another Maſter*. Beſides that We hereby defeat all the good Ends of ſuch Occurrences in regard to ourſelves; dealing with publick Judgments as Men are obſerved to do with general Satyrs: Whilſt each is employ'd in remarking how juſtly the Strokes fall upon thoſe about him, each forgets to apply the Correction and the Caution to himſelf; and thus is the Benefit loſt to All.

The Determination of our *Bleſſed* LORD upon this Point, tho' well known, is too remarkable to be here omitted. *There were* (we read) *at* a certain

certain *Seaſon*, [a] *ſome who told Him of the* Galileans, *whoſe Blood* Pilate *had mingled with their Sacrifices*. The Relaters ſeem to have aſcribed ſuch an extraordinary Manner of Suffering to ſome as extraordinary Degree of Guilt on the Part of the Sufferers. What then ſaith the Anſwer of Wiſdom Itſelf? *Suppoſe Ye, that theſe* Galileans *were Sinners above all the* Galileans, *becauſe they ſuffered ſuch Things? I tell You, Nay.* To this Inſtance of ſuffering from human Cruelty, He Himſelf ſubjoins another, no leſs fatal, from undeſigning Matter. *Or thoſe Eighteen, upon whom the Tower in* Siloam *fell and ſlew them; ſuppoſe Ye, that They were Sinners above all Men that dwelt at* Jeruſalem? *I tell You, Nay.* — The Anſwer, You ſee, is in both Caſes the ſame: No Queſtion is here made but that both Inſtances of Suffering, however they differ'd as to their ſubordinate Cauſes, were under the Direction of the ſame *Moral* Governour. In ſhort, the *Suppoſal* here corrected is, not that the Sufferers had been Sinners; nor that they had ſuffer'd for their Sins; but that they *muſt* have been *Sinners above* thoſe that had been yet ſpared *becauſe they* only *had ſuffer'd ſuch Things*. And (which moſt deſerves our Notice,) the Uſe our Bleſſed LORD makes of the Whole is, To call home the miſemploy'd Reflections of His Hearers from the Caſe of Others to (what was of far nearer Concern to themſelves) the State of their own Tempers and Lives, the Ruin threatening them on that Account, and the only Way by

[a] Luke XIII. 1—5.

which

which they could hope to prevent it: — *Except Ye repent, Ye ſhall all likewiſe periſh!*

3. Which brings us directly to the *principal* Improvement we ſhould make of all Publick Judgments; Namely, to take Occaſion from thence to *ſearch and try our own Ways, and turn to the* LORD, in order to avert the like Evils from ourſelves and our Country.

This will be, in the moſt proper Senſe, to *learn Righteouſneſs*, and is an Uſe of ſuch Occurrences, in which we cannot be miſtaken. Would to GOD, that *We* of *This* Nation had leſs Need to apply it to ourſelves! If indeed, upon an impartial Scrutiny, We *ſhould* find ourſelves, even comparatively, *without Sin*; we might then have more Leiſure to gratify our Curioſity, and might with more Propriety indulge a cenſorious Humour, in regard to the Moral or Religious State of our *Suffering Neighbours*. But, alas! we ſhould in ſuch an Imagination greatly *deceive ourſelves*; nor will the Deluſion be leſs palpable or leſs fatal, ſhould we grow ſecure upon finding ourſelves guiltleſs in ſome Inſtances where They are obnoxious, unleſs we ſtand *equally clear* in all others of equal Importance. — If, for inſtance, we are not generally chargeable with *Superſtition* (which however may appear in very *different Shapes*;) we ſhall do well to reflect, whether we are alſo free from *Profaneneſs*. If we are not unreaſonably fond of Pomp, and have even an *Abhorrence of Idolatry*, in Publick Worſhip; let us not preſently conclude ourſelves ſpared, whilſt our Neigh-

bours have been puniſhed, purely on That Account; unleſs we can equally acquit ourſelves and our Country-men of a *ſacrilegious* Miſapplication of GOD's own *holy Day*, and a ſcandalous Contempt of *all* Publick Worſhip. If, once more, we ſtand clear of the *juſtly heinous* Charge of *perſecuting* the faithful Servants of CHRIST, and *torturing* many ſincere Profeſſors of His Truth: Yet *where is* our *Boaſting*, *ſhould* We be fallen into the oppoſite Extreme of *Caring for none of theſe Things*: *Should* wanton Scoffers whenſoever They are ſo minded, find an unmoleſted Licence to ſcatter among the Vulgar their poiſonous Notions, thoſe worſt of *Firebrands, Arrows and Death*; ridiculing the moſt ſacred Truths, and reviling (if not *perſecuting*) thoſe that teach them; nay ſometimes even [a] *blaſpheming that worthy Name by which we are called*? Or (as if all this were not ſufficient to *ſubvert whole Houſes*, and to ſet the Body of the People as free from the Checks of Conſcience as poſſible) *ſhould* the *firſt Principles* of All Religion be openly degraded into ſtated Topicks of [b] *vain Jangling*; by Way of Seaſoning to the low Merriment of *Thoſe*, who, on Subjects of ſuch a Nature at leaſt, can hardly be ſuppoſed to *understand either what they ſay or whereof they affirm*. Surely, a *blind* Zeal for the Religion of CHRIST, however miſtaken in ſome Articles of it, or even an intemperate Heat againſt Oppoſers which can at moſt *kill the Body*, cannot be more provoking to Its Divine Author than ſuch audacious

a Jam. II. 7. b 1 Tim. I. 6, 7.

Inſu

Inſults upon Himſelf, ſuch cruel Neglect of the *Souls for whom He dyed.* [a] *Hath any Nation* ſo uſed *their Gods, which yet were no Gods?* To introduce *Religion*, and (as far as in them lies) its *adoreable Object*, into ſuch Debates, at ſuch Seaſons, and for ſuch Purpoſes, as thoſe now hinted at, too nearly reſembles the Malice, and exceeds the Impiety, of the *Philiſtines* when they [b] *called for* Sampſon *to make them Sport.* And, what can be ſo reaſonably expected, as that Omnipotence thus affronted ſhould pull down upon the Heads of ſuch Mockers, and (may I not add?) upon the Place that harbours them, *ſwift Deſtruction!*

I delight not in purſuing this melancholy Theme of our publick *Impieties* thro' their deſtructive Conſequences upon the *Morals* of the Nation. Otherwiſe, it were but too eaſy to enlarge upon that inſatiable Thirſt after ſenſual Pleaſure, that Luxury and Lewdneſs which overſpread the Land: That Avarice, Venality, and Want of Publick Spirit, which are complain'd of in Some; and that Jealouſy, Suſpiciouſneſs, and Want of Candour, in Others: That Eagerneſs for Profit or Power or Pre-eminence, which enflames Men's interfering Purſuits into implacable Enmities: That Prevarication with the moſt ſolemn Stipulations, and Profanation of the moſt ſacred Ordinances, by which (it is to be feared) too Many are firſt tempted to elude the well-intended Laws of their Country, and then harden themſelves in ſuch Viola-

a Jer. II. 11. b Judg. XVI. 25.

tions by charging all the Guilt upon the Legiſlature itſelf: Above all, That notorious Diſregard of Oaths, which renders it impoſſible to ſecure *to All their Dues*, or even to procure ſatisfactory Evidence in Courts of Judicature — But I forbear. Nor has thus much been ſaid (You will believe) in order to prevent our becoming wiſer from the Example of our Neighbours, or our Guarding againſt any Thing blameable in *their* Principles or Conduct; but by Way of finding more ſeaſonable Employment for our ſerious Reflections, where we are more concern'd. And I would hope alſo, if [a] *our Lot is fallen to us in a Ground* hitherto firm under us, what has been ſaid may remind You, *Whom* We are to *thank for giving Us Warning*; and to *whoſe* unmerited Goodneſs it is owing, that [b] *the Earth* hath not yet *ſwallow'd Us up alſo*.

4. Let me add (and it is the *Laſt* Conſideration I ſhall offer under this Head) that, whatever our *Tranſgreſſions* may be, they will, *if perſiſted in after repeated Admonitions*, be highly aggravated, and become yet *more exceeding ſinful*.

It is *not* even *ſuppoſed* in my Text, that GOD's *Judgments* will fail of producing the *Reformation* of Thoſe that come within the Reach of their *Inſtruction*. When therefore any Perſons or Nations neglect to make this Natural Improvement of them; *Their* Guilt muſt exceed all *ordinary* Meaſures, and (we may reaſonably conclude) will be viſited with a porportionable Severity. [c] *O* LORD (ſays the Prophet *Jeremiah*) *are not*

a Pſal. XVI. 6, 7 b Num. XVI. 34. c Jer. V. 3.

Thine

Thine Eyes upon the Truth? Thou haſt ſtricken them, but They have not grieved; Thou haſt conſumed them, but They have refuſed to receive Correction; They have made their Faces harder than a Rock; They have refuſed to return. The Holy Man, upon obſerving the incorrigible Obſtinacy of his People, in appearance triumphing over all GOD's repeated Chaſtiſements, ſeems aſtoniſh'd at His Forbearance ſo long continued towards them, and almoſt ready to give up the Belief of His Moral Government. But he ſoon recovers himſelf, and foretells their Doom, when he perceives them adding *Shameleſſneſs* to their *Impenitence:* And he lived to ſee all his Doubts fully removed, and his Denunciations againſt them abundantly verify'd.

How long the great Governour of the Univerſe may, in any particular Inſtance, think fit to ſuſpend the Execution of the dreadful Sentence againſt a guilty Land, it is not poſſible for us to ſay; becauſe it is not poſſible for us to take in the *whole Scheme* of His Providence, or even *all* the *Reaſons* which may haſten or retard His Judicial Proceedings. And accordingly, we find in the *ſacred* Hiſtory (the moſt complete Hiſtory of Divine Providence) more Examples than one of abandon'd Nations, that had the Sentence againſt them reſpited for ſome Ages, after they appear to have been devoted to Deſtruction. But in *no* Hiſtory, ſacred or profane, can we find an Account of any Nation remarkably immoral or impious, which was not, *ſooner or later*, as remarkably puniſh'd, and if finally incorrigible

corrigible as remarkably extirpated. The *Judge of all the Earth* will, we may be aſſured, never let His Corrections *return to Him vain* or ineffectual; nor ſuffer either Perſonal or National Impenitence *finally* to prevail againſt His righteous Government. *Perſonal* Wickedneſs *may*, it is true, and often *does*, in *preſent Appearance*, eſcape His Vengeance; becauſe Perſonal Wickedneſs may, and moſt certainly will, receive its deſerved *Wages* in *another State*. But this cannot be the Caſe of *National* Impiety. *Nations* cannot be puniſh'd, becauſe They will not *as Nations* ſubſiſt, in another World. And therefore, Thoſe of them, which will not glorify GOD by a willing Complyance with His repeated Admonitions till the Meaſure of their Iniquities is fill'd up, ſhall *then* moſt aſſuredly, however unwillingly, glorify Him by their exemplary Deſtruction.

May no ſuch Fate ever attend Theſe, hitherto highly favour'd, Kingdoms! May we *ſee* and adore *the Majeſty of the* LORD in all His Diſpenſations; acknowledging in particular *the Rod* of His late Correction, *and who hath appointed it!* May we with all Humility *lay to Heart* the Inſtructions He may be preſumed to intend by it! And, as the ſureſt Improvement we can *learn* from it, may we [a] *Repent and turn* ourſelves *from All our Tranſgreſſions; that ſo Iniquity may not be our Ruin!*

As to *Ourſelves:* We are indeed but a ſmall Part of a large Community, and each of us by

[a] Ezek. XVIII. 30.

himſelf

himſelf a ſtill ſmaller. Yet ſomething every one of us may contribute towards a general Amendment by reforming *himſelf*, and many of us ſtill more (more than can well be computed) by Authority, or Example, or Influence upon thoſe about him: Nor can our Endeavours be too earneſt, if prudently conducted, nor will they (I would hope) be wholly unſucceſsful, on this important Occaſion.—But if, after all, neither our faireſt Hopes, nor our moſt earneſt Endeavours, ſhould find the deſired Concurrence of others; We muſt then be allow'd to remember, that *One Thing is* ſtill more *needful* to us all, *ſeparately* conſider'd; which is alſo, by the Aſſiſtance of Divine Grace, more within our Power: Namely, That each of us ſhould *for himſelf* make a proper Application of publick Warnings, and at leaſt [a] *deliver his own Soul by his Righteouſneſs.*

II. You will permit me, therefore, beſides the foregoing *inſtructive Leſſons*, which Societies or Nations are concerned to learn from Divine *Judgments*, briefly to point out a few others, of a more *Perſonal Influence*, which *the Judgments* now *in the Earth* ſeem fitted to teach the *particular Inhabitants* of it. And,

Firſt, What can be a more obvious Deduction from the Occurrences in View, than *The exceeding great Frailty of human Life*, and of every Thing belonging to it?

Every Day's Obſervation, 'tis true, affords us abundant Inſtances of *This*; indeed ſuch nume-

a Ezek. XIV. 14.

rous

rous Inſtances, as render the Thought too familiar to make a proper Impreſſion upon Us. A Thought however it is, for its Uſe and Importance, at all Times worthy to make the ſtrongeſt Impreſſion: And it muſt ſurely become yet more affecting, when by any uncommon Cauſe, *a Thouſand fall beſide us, and Ten Thouſand*, as it were, *at our Right-Hand*. But, when *the Earth* itſelf *openeth and ſwalloweth up*, not only Thouſands of our Fellow-Creatures, but large and opulent and populous Cities; *laying low* the ſtrongeſt and moſt ſtupendous Edifices, the Works of human Induſtry, and the Boaſt of human Pride, for many Ages: When (in the *Prophet*'s Language) [a] *the Day of the* LORD *ſhall be upon every Thing that is proud and lofty, upon every high Tower, and upon every fenced Wall*: When wealthy Potentates and mighty Princes, finding no Shelter in their moſt ſtately Palaces, no Sanctuary in their moſt magnificent Temples, ſhall be forced to flee [b] *to the Clefts of the Rocks and to the Tops of the ragged Rocks; for Fear of the* LORD, *and for the Glory of his Majeſty; when He ariſeth to ſhake terribly the Earth!* —How natural, how unavoidable, muſt the Reflection be; [c] "*Ceaſe Ye from Man, whoſe Breath is in his Noſtrils! For wherein is he to be accounted of!* And hence,

Again, We are led to reflect upon *The Preſumption of confidently projected Schemes of Gain*, and the Vanity of an over-proportioned Eagerneſs in the Purſuit of them.

a Iſai. II. 12. b Ibid. v. 21. c Ibid. v. 22.

The

The Words of St. *James* are very remarkable to this Purpoſe. [a] *Go to now, Ye that ſay, "To-day or to-morrow we will go into ſuch a City, and tarry there a Year, and buy and ſell and get Gain." Whereas Ye know not what ſhall be on the Morrow: For what is Your Life?* Or (let me add) what is the City, *where* Ye propoſe to traffick? *Your Life is but as a Vapour, that appeareth for a little Time, and then vaniſheth away:* And as to the City, *That* may, with all its Wealth and all its Splendor, be in a Moment *laid waſte into ruinous Heaps.* Not that the Apoſtle is here diſcouraging a prudent Forecaſt, or honeſt Activity, in our proper Buſineſs: He not only afterward approves of them, when exerted in *Dependence upon the* LORD's *Will*, but may be underſtood to require them in Conſequence of the Uncertainty of Life, when He concludes, *Therefore to him that knoweth* (that ſeeth an Opportunity or fit Occaſion) *to do Good, and doeth it not, to him it is Sin.* You ſee, the Temper here cenſured is, not that of a provident Induſtry, but of a raſh Preſumption, in our Purſuits: In which, however, we muſt [b] *take Heed, that our Hearts be not overcharged with the Cares of this Life.* Cares we may innocently have, of one Kind or other, during our Abode in this World; nor ſhall we ordinarily do our Duty to GOD or Man, to ourſelves or our Country, without them. The Danger, to be guarded againſt, is that of being *over-charged with* them, of letting them have too great a Share of our Attention, too faſt

a Jam. IV. 13, 14, 15, 17. b Luke XXI. 34.

rous Inſtances, as render the Thought too familiar to make a proper Impreſſion upon Us. A Thought however it is, for its Uſe and Importance, at all Times worthy to make the ſtrongeſt Impreſſion: And it muſt ſurely become yet more affecting, when by any uncommon Cauſe, *a Thouſand fall beſide us, and Ten Thouſand*, as it were, *at our Right-Hand.* But, when *the Earth* itſelf *openeth and ſwalloweth up*, not only Thouſands of our Fellow-Creatures, but large and opulent and populous Cities; *laying low* the ſtrongeſt and moſt ſtupendous Edifices, the Works of human Induſtry, and the Boaſt of human Pride, for many Ages: When (in the *Prophet*'s Language) [a] *the Day of the* LORD *ſhall be upon every Thing that is proud and lofty, upon every high Tower, and upon every fenced Wall*: When wealthy Potentates and mighty Princes, finding no Shelter in their moſt ſtately Palaces, no Sanctuary in their moſt magnificent Temples, ſhall be forced to flee [b] *to the Clefts of the Rocks and to the Tops of the ragged Rocks; for Fear of the* LORD, *and for the Glory of his Majeſty; when He ariſeth to ſhake terribly the Earth!* —How natural, how unavoidable, muſt the Reflection be; [c] "*Ceaſe Ye from Man, whoſe Breath is in his Noſtrils! For wherein is he to be accounted of!* And hence,

Again, We are led to reflect upon *The Preſumption of confidently projected Schemes of Gain*, and the Vanity of an over-proportioned Eagerneſs in the Purſuit of them.

a Iſai. II. 12. b Ibid. v. 21. c Ibid. v. 22.

The

The Words of St. *James* are very remarkable to this Purpoſe. [a] *Go to now, Ye that ſay, "To-day or to-morrow we will go into ſuch a City, and tarry there a Year, and buy and ſell and get Gain." Whereas Ye know not what ſhall be on the Morrow: For what is Your Life?* Or (let me add) what is the City, *where* Ye propoſe to traffick? *Your Life is but as a Vapour, that appeareth for a little Time, and then vaniſheth away:* And as to the City, *That* may, with all its Wealth and all its Splendor, be in a Moment *laid waſte into ruinous Heaps.* Not that the Apoſtle is here diſcouraging a prudent Forecaſt, or honeſt Activity, in our proper Buſineſs: He not only afterward approves of them, when exerted in *Dependence upon the* LORD'S *Will*, but may be underſtood to require them in Conſequence of the Uncertainty of Life, when He concludes, *Therefore to him that knoweth* (that ſeeth an Opportunity or fit Occaſion) *to do Good, and doeth it not, to him it is Sin.* You ſee, the Temper here cenſured is, not that of a provident Induſtry, but of a raſh Preſumption, in our Purſuits: In which, however, we muſt [b] *take Heed, that our Hearts be not overcharged with the Cares of this Life.* Cares we may innocently have, of one Kind or other, during our Abode in this World; nor ſhall we ordinarily do our Duty to GOD or Man, to ourſelves or our Country, without them. The Danger, to be guarded againſt, is that of being *over-charged with* them, of letting them have too great a Share of our Attention, too faſt

a Jam. IV. 13, 14, 15, 17. b Luke XXI. 34.

Hold of our Affections. And a Danger this is, againſt which we cannot be too well guarded. [a] *For as a Snare* muſt any unforeſeen Diſaſter, any unexpected Call, eſpecially the laſt deciſive Call, unavoidably *come on all them that dwell* thoſe more eſpecially, who in their Hearts and Affections *dwell, on the Earth!* But,

Farther, We may hence alſo infer *The Danger of Senſuality and Selfiſhneſs, but eſpecially of Intemperance*, in the Uſe of ſuch Good Things as we may have accumulated.

There is not in fact any Thing, which naturally more indiſpoſes Men for the Exertion of their Powers againſt impending Evils, more diſables them from bearing up *when Diſtreſs or Anguiſh* of any Sort *cometh upon them*, or more diſqualifies them for the amazing Arreſt of Death, whilſt it moſt of all expoſeth them to it; than an habitual or exceſſive Self-Indulgence in ſenſual Gratifications: A *Sin, which eaſily beſets* Thoſe, who not only imagine they are at preſent [b] *rich, and are increaſed with Goods and have Need of Nothing*, but flatter themſelves that they *have much Good laid up for many Years* yet to come; and then, by too natural a Tranſition, fondly ſuppoſe, they have nothing left to think of but to *take their Eaſe, eat, drink and be merry*. Little conſidering, that *the ſame Night their Soul may be required of them*; or however, that *The Things which They have provided* may as ſoon be demanded by the *real Proprietor* of them, and themſelves left *wretched, and miſerable* and

a Luke XXI. 35. b Comp. Rev. III. 17. with Luke XII. 2

poor *and naked*. Yet, of how many *Thouſands* has the one or the other of theſe lately been the Caſe! And how forcibly muſt ſuch Examples impreſs upon the Minds of wealthy Perſons the Direction our *Bleſſed* LORD hath given them; (a Direction, important at all Times, but on a *Day of Faſting* peculiarly ſeaſonable) to convert their periſhable Superfluities into *a better and an enduring Subſtance*, by employing a due Proportion of them in Works of Beneficence and Piety. For this is what He inculcates in thoſe emphatical Words, [a] I SAY UNTO YOU, *Make to Yourſelves Friends of the Mammon of Unrighteouſneſs; that, when Ye fail, Ye may be received into everlaſting Habitations*. Yet,

Once more, We muſt not forget *The Wiſdom and Neceſſity of conſtant Prayer and habitual Watchfulneſs*, in order to prevent our being fatally ſurprized by our laſt Hour.

This is indeed a moſt important Improvement to be made of the diſaſtrous Events We have been conſidering. The Conſequences of any ſuch unexpected Stroke, ſo far as they affect our Fortunes or our Lives only, will ſoon be over: But the Conſequences of the State we are found in by our *Judge* will follow us much farther, and affect us *for ever*. Of *Theſe* we have the fulleſt Intimation from Himſelf in one of His lateſt and longeſt and moſt remarkable [b] Diſcourſes to His beloved Apoſtles: Which no one, ſurely,

[a] Luke XVI. 9. See alſo the ſame Advice more fully expreſs'd, 1 Tim. VI. 17, 18, 19. [b] Recorded in Matt. XXIV, and XXV. Mark XIII. and Luke XXI.

can read or hear, without being deeply affected with the Calamities there foretold, as alſo with the Deſcriptions of ſome other Appearances, that can hardly be explain'd but by ſuppoſing a Reference to *the End of this World* itſelf, and to His own ſecond *Coming to Judgment*. But what I would here chiefly obſerve to You is That Variety of Illuſtration, under which He ſets before His Hearers the ſad Conſequences of being *overtaken unawares* on any ſuch Occaſion; and That Earneſtneſs, with which He recommends the Exerciſes of [a] *Watching* and *Praying always*; as the only ſecure Preparatives for *thoſe Things that were coming to paſs*, and ſuch as could alone enable them *to ſtand before the Son of Man*. Now, we know that, in this Inſtance particularly, [b] *what He ſaid unto* His Apoſtles *He ſaid unto All*. And never ſurely can His Admonitions be more applicable, than to a Seaſon of ſuch extenſive Warnings, as the World has lately been alarm'd with: Which, altho' we have no Authority to interpret them, yet may well carry our Thoughts forward to that tremendous Period; when He who hath, in a Manner ſo extraordinary, *ſhaken the Earth*, [c] ſhall *yet once more ſhake not This Earth only but alſo Heaven*.

Miſtake me not, as if, under the Duties of Watching and Praying *always*, I were exhorting You to be *every Moment* of your Lives *thinking* of Your great Maſter's Approach, or even for the greateſt Part of them *actually* upon Your Knees for fear of being ſurprized by Him. No: The

a Luke XXI. 36. b Mark XIII. 37. c Heb. XII. 26.

Condi-

Condition of Your Nature renders the Former impracticable; and a proper Diſcharge of *thoſe Good Works*, thoſe honeſt Employments, *which* GOD *hath ordain'd that we ſhould walk in them* through Life, will as little admit of the Latter. But thus much You will permit me to recommend to *All*, that You never let a Day paſs without many ſerious Thoughts upon that unchangeable State, into which every Day may finally introduce You; and to *Maſters of Families* in particular, that You fail not regularly to call together Thoſe under Your Care to a *joint Acknowledgment* of Your continual Dependence upon Almighty GOD, and a *joint Application* for His Protection and Favour. Nothing, I am perſwaded, would have a more beneficial Influence, even upon Your temporal Concerns, than ſuch domeſtick Exerciſes of Piety: not only as they would naturally tend to ſecure the Faithfulneſs of thoſe, upon whoſe Faithfulneſs You muſt perpetually rely; but as they would recommend You to *That Bleſſing*, which alone *maketh* truly *Rich*. But, beyond this, ſuch Addreſſes, if equally conſtant and devout, will in all Events make HIM Your Friend, whoſe Friendſhip will be of more Value to You and Your's, than that of the whole World beſides. We have, indeed, no Commiſſion from Him to promiſe You an Exemption from the ordinary Caſualties incident to human Affairs and human Life; or that, if the *deſtroying Angel* ſhould be authorized to *viſit the Houſes around You*, he ſhall have it in Charge to *paſs over* Your's. This would be a Diſcrimination,

nation, for which the Retributions of the preſent State were never intended. But it ſhould be ſufficient, that, with regard to Retributions of infinitely greater Moment, [a] *the Foundation of* GOD *ſtandeth ſure:* Should Your Habitations and Your Lives, with Thoſe of all that are dear to You, be involved in the ſame Ruin with Thoſe about You; amidſt all this Confuſion, *the* LORD *knoweth them that are* HIS, and will publickly own them as ſuch [b] *in that Day when He maketh up His Jewels:* When He will put a final Difference, and enable Men and Angels to *diſcern, between them that* have *ſerved Him and them that ſerved Him not.*

To Conclude: We of this Nation have, for ſome Years paſt, been awaken'd by many awful Calls upon Us of various Kinds. And we now ſeem to be upon the Brink of a *War:* A State, burthenſome and uncomfortable at beſt; in which, notwithſtanding the commendable Activity of our Preparations, and our ſuppoſed Strength at Sea, I preſume, no wiſe Man would, at *any* Time, pronounce Us ſuperiour to Danger. But, if *Glorying in our own Might* ever can be peculiarly unſeaſonable, it muſt be ſo at a Time, when Variety of Terrours, ſtill farther ſurpaſſing all human Efforts, have lately alarm'd us on every Side, and may be to us alſo (how ſoon we know not) *the Beginnings of Sorrows.* — At ſuch a Juncture, very highly muſt it become Us, *as a Nation,* thus publickly to humble ourſelves

a 2 Tim. II. 19. b Mal. III. 18.

for

for our manifold Tranſgreſſions before *the* LORD *of Heaven and Earth*; and thus devoutly to recommend ourſelves and our Cauſe to His Protection and Bleſſing? And, if theſe ſeaſonable Acts of Devotion be but accompany'd with a ſincere Repentance for our Perſonal Sins, and ſucceeded by a laſting Reformation of our National Conduct: We may then ſecurely [a] *Truſt in the* LORD *for ever*; *for in the* LORD JEHOVAH *is everlaſting Strength:* We may then humbly hope to avert His *Judgments* now *in the Earth* from falling upon our own Part of it; as alſo, by His Aſſiſtance, either to diſpoſe our *Enemies to be*, upon reaſonable Terms, *at Peace with* us, or effectually to defeat their unreaſonable Enterprizes againſt us. — However, ſince we can neither be anſwerable for the Reſolutions of Men nor the Events of Things; ſo long as we conſcientiouſly diſcharge the Duties of our reſpective Stations, we ſhall the leſs need to [b] *be afraid of any ſudden Fear, or* even *of Deſolation* itſelf *when it cometh*. Our proper TREASURE is beyond the Reach of ſuch Caſualties. And ill would it become Us *Chriſtians*, to be *terrify'd* on ſuch Occaſions as if our ALL were at-ſtake, or to be *inconſoleable* for any Loſſes we may happen to ſuſtain, *like Men without Hope* of any future Reparation. [c] *We know, that, if our earthly Houſe of this Tabernacle were diſſolved, we have a Building of* GOD, *an Houſe not made with Hands, eternal in the Heavens.* If this ancient City (which may Providence ever preſerve!) *ſhould* ſhare the Fate

a If. XXVI. 4. b Prov. III. 25. c 2 Cor. V. 1.

of

of other flouriſhing Cities lately as little appre
henſive as Itſelf: Yet [a] *We look for a City, tha
hath Foundations*, truly ſo called, *whoſe Builde
and Maker is* GOD. Nay, *ſhould* That gre
DAY *of the* LORD *come*, whilſt We ourſelves a
alive and remain; [b] *in the which* (we are aſſured
*the Heavens ſhall paſs away with a great Noi
and the Elements ſhall melt with fervent Heat, t
Earth alſo with all the Works that are therein ſha
be burnt up!* — [c] *Nevertheleſs We, according to H
Promiſe, look for new Heavens and a new Eart
wherein dwelleth* RIGHTEOUSNESS.

"Of which *Righteouſneſs*, O merciful Go
may *the Inhabitants of the World* ſo *learn* th
peaceable Fruits from *Thy Judgments here
Earth*, that *thy* CHURCH *may joyfully ſerve Th
in all Godly Quietneſs*; 'till We finally come t
the perfect Exerciſe, the full Fruition, of *It*
Thy *Everlaſting Kingdom*: Through JESU
CHRIST, our LORD." *Amen.*

a Heb. II. 10. b 2 Pet. III. 10. c Ibid. v. 13.

FINIS.